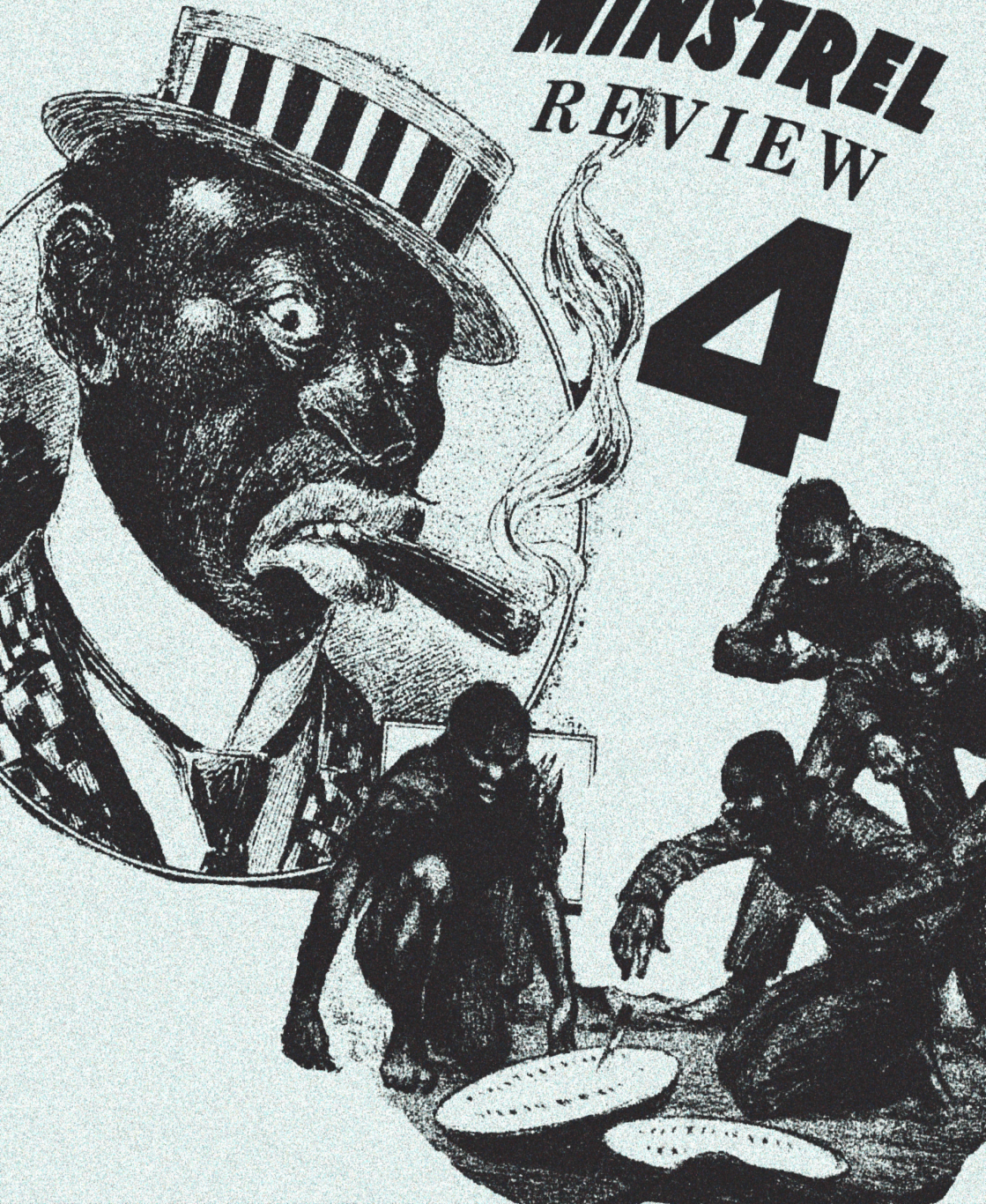
THE NEW MINSTREL REVIEW 4



THE NEW MINSTREL REVIEW

EDITED BY

ABEED FREEMAN

V. 4

2025

RUN away from the ſubſcriber in *Albemarle*, a Mulatto ſlave called *Sandy*, about 35 years of age, his ſtature is rather low, inclining to corpulence, and his complexion light; he is a ſhoemaker by trade, in which he uſes his left hand principally, can do coarſe carpenters work, and is ſomething of a horſe jockey; he is greatly addicted to drink, and when drunk is inſolent and diſorderly, in his converſation he ſwears much, and in his behaviour is artful and knaviſh. He took with him a white horſe, much ſcarred with traces, of which it is expected he will endeavour to diſpoſe; he alſo carried his ſhoemakers tools, and will probably endeavour to get employment that way. Whoever conveys the ſaid ſlave to me, in *Albemarle*, ſhall have 40 s. reward, if taken up within the county, 4 l. if elſewhere within the colony, and 10 l. if in any other colony. from

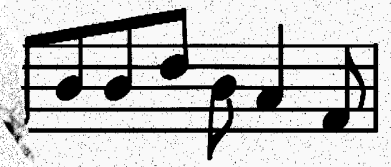
THOMAS JEFFERSON.

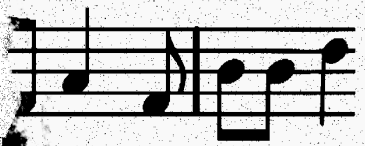
TBALE OF [illegible] and Tenacious Guardrail

I follow all religions, I don't know what is true,
An' when I go down ta church, I don't know wat to do!
De preecha man done tolded me 'bout Jesus an' de blood,
De Moslem imammy tole me ta put down mah jug!
Oh! I follow all religions, I don't know what is true,
Now I jas look at de pork chawp an' don' know wat ta do!
De Hindoo man tolded me dat we nebber die,
But de Ateist whooped my head and tol' me das a lie!
Oh! I follow all religions, I dont know what is true,
But I'se gwine figure it out jas lak wan time wan make two.
I'se once met a Mwarmon an' den I'se met de Qwaker,
[illegible]e ladder try ta kiss me an' de odder call'd me nigger!
[illegible]llow all religions, I don't know what is true,
[illegible]gure it out an' dis wat make me blue!

OH LAWD!

SUM NIGGA DONE STOLE DE TABLE OB CONTINENTS!





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up all dem men.
cross,
at dis was att dey cost!
sure was bawn,
trigga, frum dis world he was torn.
smoke up de sky;
so much, it surely sting de eye!

Dar Will Be Musick / I Follow all Religions

By Danny Pickledill Dabbins and Tenacious Guardrail

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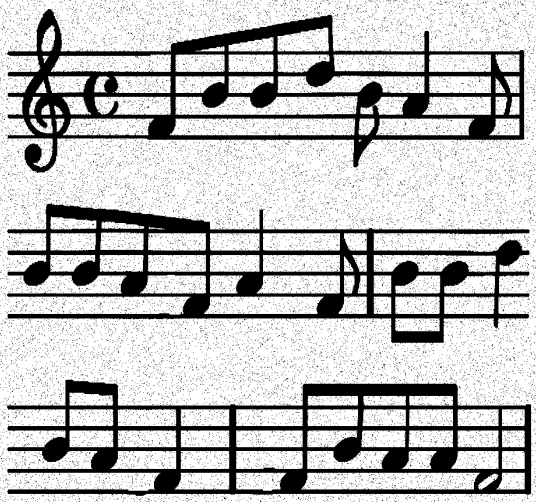

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EDITOR'S NOTE.

Hello dar! I'se nebber thought dat dis hea bublication cud ebber git to de fourth volume, an' not jas on de count ob de fact dat I'se caint count ta four—ecusin' Tursedays—but eider way, dar it is, go on now wit yo' readin' an' such.

WATER DAHKIES.

Sketch by Kusin Toofpaste.

"Tell yu dis, Jib, I'se mo' hyedlated den any nigga in de vasinity."

"How's dat, Tobias?"

"See, most niggas jes drink de water, whar I'se also go into de water."

"Do dis not constulate a bathing, ol' Tobias?"

"Dat may be so, Jib, but you know as well as me, dat de aberage dahkie dis side of de Euphrates ribba, or de missipi, been only washed twice in him life."

"Twice? How's dat?"

"Furst wen dey is baptized in de Lawd, an' secund wen dey get caught in de rain."

"I suppose'm."

"Now, as I was syain', I'se take de wheelbarrow an I'se go down to de ribba"

"Yes'm."

"An' den I'se fill dat big ol' rolley-bucket wid de water from de ribba."

"Mhm."

"Wereubon I'se gets ub inside ob de wheelbarrow and luxuriate in de water."

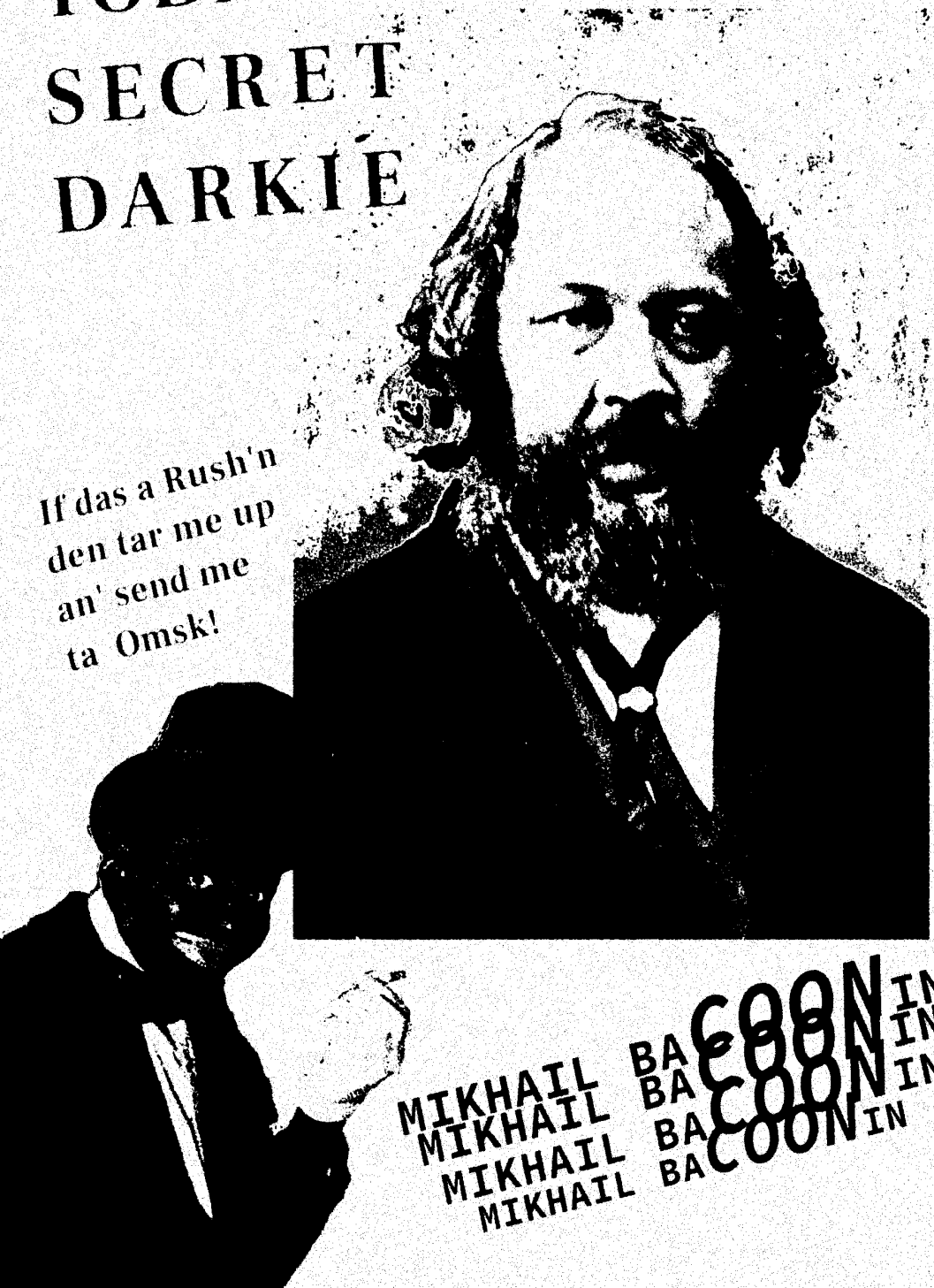
"But, Tobias, why's you not jes take a dip in de ribba?"

"Jib, yu am lak de possum dat is ignant ob him own tail! Fo de only nigga dat know how ta swim is de same nigga dat is too preoccupied wid chaysin de chicken, or runnin frum de pattyroller, so dat when he gets to crossin' de ribba. he forget dat he don't know how ta swim."

"So yu wasn't preucuppied?"

"No, sir, de only ting dat was occupied was dat dar wheelbarrow."

TODAY'S SECRET DARKIE



If das a Rush'n den tar me up an' send me ta Omsk!

MIKHAIL BACOONIN
MIKHAIL BACOONIN
MIKHAIL BACOONIN
MIKHAIL BACOONIN

ANNUDHA

COON

IDENTIFIED!

WHO AM

NEXT?

Roosta wif de Razor, I'se Gwine Leave
by Uncle Simmahs

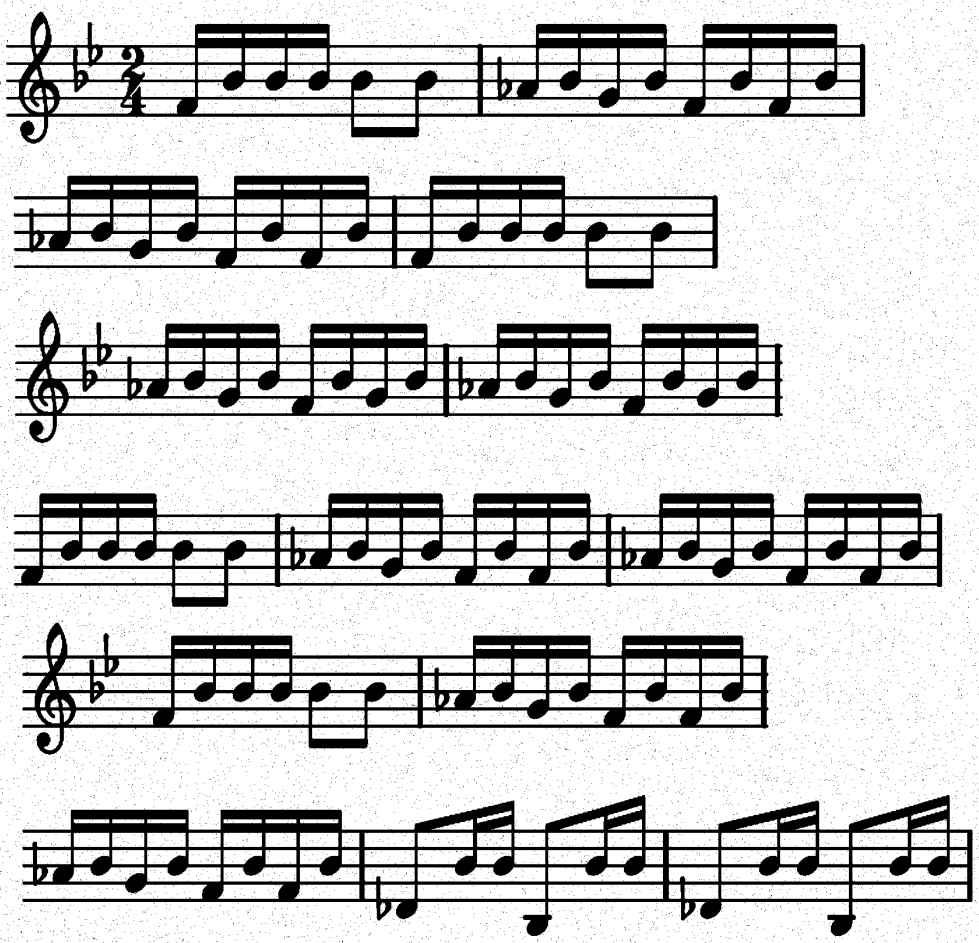
Niggas was a' gamblin',
In de shack, yes, in de shack!
De razor on de roosta;
He attack, oh, he attack!
Roosta out de shack now;
De roosta mad, roosta mad!
Massa go an' ketch 'im,
An' now he dead, oh, now he dead!

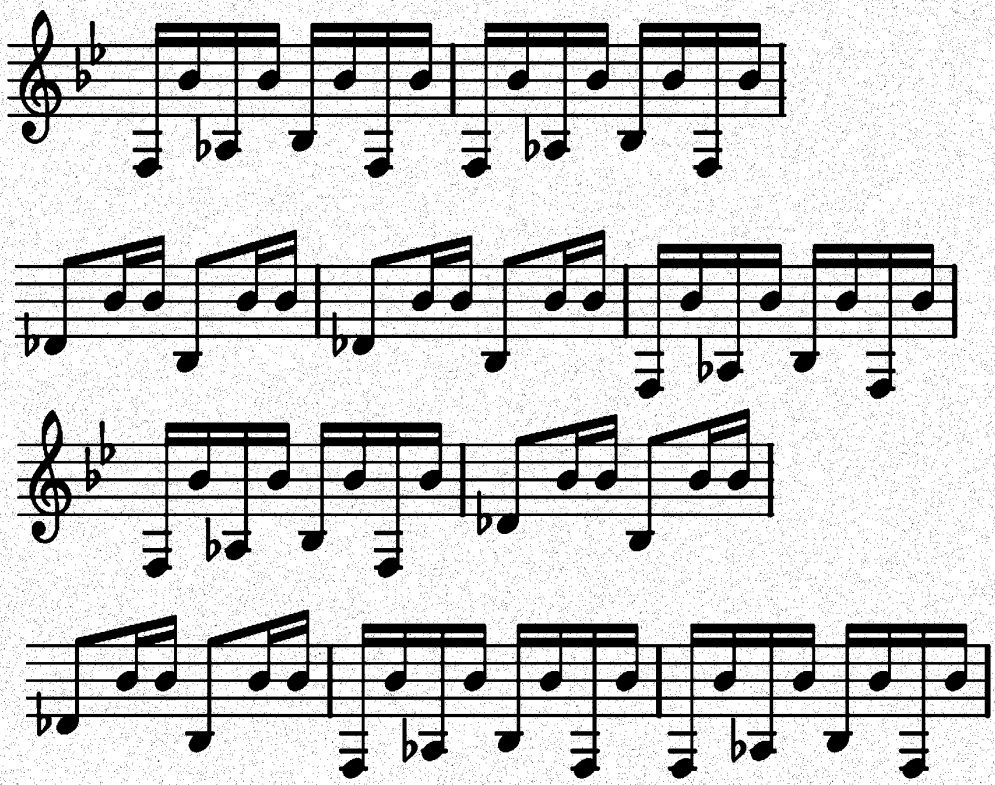
Jimbo put de razor on de roosta!
I'se gwine leave, I'se gwine leave,
Befo' dat nigga cut me; I'se gwine leave.
De roosta gon' cut me, de roosta gon' cut me!
I'se gwine leave, I'se gwine leave,
Befo' dat nigga cut me; I'se gwine leave.

De roosta cut de possum,
De possum run, de possum run!
Den he cut de cotton;
Git de gun, lawd, git de gun!
Try an' shoot de roosta,
Roosta run, but roosta go!
Who gwine stop dis roosta?
We don' know, Oh, we don' know!

Jimbo put de razor on de roosta!
I'se gwine leave, I'se gwine leave,
Befo' dat nigga cut me; I'se gwine leave.
De roosta is a wilin', de roosta jump,
I'se gwine leave, I'se gwine leave,
Befo' dat nigga cut me; I'se gwine leave.

SHEET MUSIC





DE HISTORY OB DE WATTAMILLION

Stump speech by Cornelious P. Rickashaw

WE am's gathered hea today, my deah collard greens an' collegiates, ta learn about de history ob de wattamillion, know to de sceantific mind in de original Latin as de "Citroollus lanaitoos." An' as wid anyting, we is gwine begin at de beginin'. Now, after God turned on de lights, he done make all de tings in de erf and on de erf, an' also obber de erf. Now, when massa God crafted Adam out de clay, he shudda formed dat nigga into de jug, kase de jug got mo' value den a man, it contain water, all a man do is *drink* de water and den pass de water, which he *caint now* drink no mo'! De jug don't do dat! De jug ain't nebber been done dat. So dis why big massa God make de watermelon, kase it hole de water, jas lak de jug, an' when it hole de water, it make de sugah in de wata. But when man try an' hold de water, dis caint lead ta no good! An' I mah'sef hab learned dis frum fust hand esperiance.

Now, nigga Adam did not name de wattamillion, no sah, he was to jelous ob how it hold de water. It was de Remans who done first named it, but id was de Arabs who done first discovered it. An' whar wus dis? Yessuh, in de Afrika, de same place whar de nigger wus discovered. Now, let me speak upon the nigger

briefly in terms of andropology: Some say niggas have religion, but I say, not latter day darkie has religion, dey worship de knife and the liquor bottle. An' if dis how tings now am, den we cain be sure dat befo' niggas knew about Jesus, dey wus ebben worse. All dis come to mean dat dey did not know 'bout de watermelon, which do follow, my fellows in de seances, from de historical, as I have dus fah elabopated upon.

Now, why is niggas so fond of de watermelon? To anwser dis, we must do sum maffematix: See, once we approach de derivative by derivin' de watermelon from de patch, an' de chicken from de coop, an' once we integarte both wid de nigga stomach, we's got us a good time. Dis am de science ob de cal'clus. Pure an' simple gemmen, pure an' simple. . .

END

ADVERTISEMENT

Now, dis hea book am an innespensible helpa' ta any minstrel man. A troo classic, fo' not only do it learn de ignant nigga de basics ob de musickal teory, but also dat troo ol' banjo style, as well as de re'-pahtwar ob sebberal good nigga songs and odders. So go on boss, go on dem websites and get you a copy for free, fo' de nigga dat wrote dis am's long dead!

END

DE END

END

END

SUM NIGGA DONE
STOLE DE REST OB
DE MAGAZINE ! ! !

ADVERTISEMEN

Now, dis hea book
A troo classic, fo' r
de musickal te
pahtwar ob sel
go on dem web

DE END

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